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Woman's Union Missionary Society of America
FOR HEATHEN LANDS.

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No. 2.

THE tidings of Miss Lathrop's journey safely accomplished brings joy to many hearts, as we have missed in our pages her faithful descriptions of mission work. We are also glad to give in full an able paper prepared for our eighteenth anniversary by a member of our Publishing Committee, knowing that many who were deprived of hearing it, will be strengthened by its perusal.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

RESULTS OF MISSION EFFORT.

We have frequently been asked by those who have not kept pace with the progress of mission work in heathen lands, whether the results there warrant a continuance or increase of Christian effort in that direction, and believe the best reply is to give facts.

In India American and English missionaries are working together harmoniously, their stations often side by side. The *Madras Church Missionary Record* gives the following facts of the work of the English Church missionaries in South India :

“There were in the Tinnevelly district, under the care of the Rev. Dr. Edward Sargent, who has given thirty-four years of able and faithful service, twenty-two native Indian clergymen, 20,075 native Christians, and 3,824 communicants, 311 native Christian teachers, and 6,276 scholars. Of baptisms during the year, there had been 264 adults and 638 children. The amount contributed to the Native Church Fund was Rs. 11,948 or \$5,974.

“On the 30th of January, the church at Palamcottah was filled to overflowing to witness one of the most interesting sights ever shone on by an Indian sun. On that day no less than twenty-nine native ministers, after careful examination, were ordained. Most of these were old pupils of Dr. Sargent himself. It was an impressive occasion, full of bright hope for the future of the native churches in those regions.

“A strong effort is being made here, as well as in other parts of the country, to secure the independence of the native church as rapidly as it is at all safe or best. To this end their contributions toward the maintenance of their own religious ordinances are stimulated and encouraged in every possible way, and the sums devoted to these purposes by the Missionary Society are given in the form of grants-in-aid, not of payments for special objects. There has been a slow yet steady growth in this direction for some time past. The percentage of the cost of the native Christian agency borne by the native church in 1871 was 18.97, whereas in 1874 it had risen to 21.39, and a very decided increase on this is shown by the figures for 1875. Church councils have also been formed all over the district, consisting of the men of influence among the congregation, together with the native clergy and some of the teachers, to meet periodically and discuss the affairs of the church. In this way they are taught self-reliance and personal responsibility.

“An estimate has been made of the number of true Christians enrolled among them as believers. The conclusion arrived at is, that about one-quarter of the adults are true Christians. Where could it be affirmed in England of a village of 4,000 souls, that the clergyman believed 500 to be true Christians?”

What a remarkable record is this ! Native Christian churches in the midst of a heathen land, presided over by native pastors, who were themselves once Hindoos.

The majority of the heathen acknowledge the excellency of Christianity, yet are still unwilling to take up the heavy cross involved in practically carrying out their convictions. If it were not for the ties of family and caste, there can be no doubt that Hindooism would soon lose some of its best men. But these ties bind with a strength difficult for us to estimate. Yet there have been a few conversions during the year amongst the higher castes of Hindoos ; some noble instances of decision for Jesus.

Dr. Sargent confirms what has long been reiterated by our American missionaries, and his thirty-four years' experience must give weight to his opinions.

We see that while the hearts of the missionaries are cheered by many conversions from among the common people, but few of the higher castes are gathered into the fold, and all agree as to the cause. The women and girls of the masses or lower castes, brought under instruction through the bazar schools and the preaching of the missionaries, keep pace with the men, and join them when the latter are convinced of the truth of Christianity, while the women of the higher castes are confined to the zenanas, and shut up to utter ignorance.

When the zenana women learn to make good curries and do prayers to the idol that stands in its niche in the house, their education is considered finished, and if they conscientiously perform these duties they are regarded good and dutiful wives, and no higher aim is presented to them in life. Bounded by this narrow sphere, it is easy to see that woman, naturally religious, must soon become bigoted to the greatest degree, much more difficult to convert than the men, and a hindrance to them when they would become Christians. The zenana missionary alone can penetrate and carry light into those abodes of darkness. The work has been successfully begun and is found to meet the wants of the case, and there is abundant proof that with this agency added to others, under God's blessing, caste and idolatry must give way.

Letter from MISS MARSTON.

A HUSBAND'S INTEREST.

An intelligent wealthy young Babu came to see me in behalf of his wife. He said he was desirous to establish friendly relationship between the ladies of the zenanas and our ladies at home. I told him I should be very glad to encourage the desire on his part in any way in my power. His wife embroiders very beautifully in beads, and he suggested that she should do a piece of this work to send to America. In return he would like some little memento, however trifling, that he might know the work had been accepted and had given pleasure. The Babu said when the old people were dead, there would be a great change in India. In one of the houses where I visit, I have had several earnest talks with two Babus who belong to the Brahma Somaj party. But since the leader of the party, Chesub Chunder Sen, has broken one of the principal rules by marrying his daughter under age, many of his adherents have left him. These men are among the number. They seemed quite earnest; long ago they had given up their idols, but they had been firm believers in the Brahma Somaj; now their faith in this was also shaken. I took this opportunity to impress upon them the only one name given among men whereby they could be saved; of His readiness to help; that His spirit was evidently now stirring with them, and of the danger of silencing this striving. They were very much impressed. One of them certainly seemed very near the Kingdom. On parting they assured me of their appreciation of my endeavor to help them, and felt very grateful for it. Whatever the result might be to them, they were sure I should be blessed for my work.

Letter from MISS SUNDER.

A RICH WIDOW.

I was asked to visit a woman three years ago. I found her to be a tall handsome widow, of about twenty-three years, whose ladylike deportment and elegant carriage at once struck me. Her conversation was very pleasing, but she was perfectly ignorant of reading or writing, and had not the faintest idea as

to who her Saviour was. Her home was anything but pleasant to visit, and during the hot months perfectly stifling. She is a woman of independent means, and is supporting a widowed mother and sister, and a daughter and her husband. When more familiar with her, I learned some of her history, and it was this.

She was married at the early age of seven to a man over fifty, and of utterly depraved habits. The negotiations were at first begun on behalf of his son, but when he came to see the girl, he was so delighted with her beauty that he decided to wed her himself. Her parents were highly pleased with his wealth, and so they closed with his offer. At the early age of fourteen, she was left a widow with one child, and that a daughter. During her married life her father died, so at the death of her husband she came back to the family homestead, and spent her income in the support of all the members. Her being a widow of independent means, keeps her from many of the trials and troubles Hindu widows are subject to. She has progressed in her secular studies remarkably well, and though a pupil still, at my request she gathers round her daily, the children of the neighborhood and teaches them. I am much pleased that her school is considered to be the best taught among many. I have tried to elevate her ideas gradually. She spent her time very idly, and I represented to her the responsibility of her life, and that she would have to account for all the mispent hours. She was so struck with it that she said, "If you will fill my day with work I will do as you please." As for her christian character, I really cannot find words to express how astonished I feel sometimes at the depth of it. At times when explaining to her a passage of Scripture, I have been at a loss for words in the vernacular, she has taken it up and so thoroughly expressed what I meant, that she has simply been a wonder to me. Occasionally I talk to her of the experiences of the work and the dealings of the Lord with her. Her simple faith and trust have been truly wonderful. She has abandoned idolatry and everything that has the appearance of it, but beyond this there has been no decided stand for Christianity. I have prayed for her

and gone on trusting that the Lord would help her in His own good time and way. On going back to her after the last vacation, you may imagine my delight when she said to me, "I have told them all in this home that I am going away with you, I am going to be a Christian before all men."

Letter from MISS STAIG.

MEETINGS OF POWER.

A series of revival meetings held in Calcutta, were very much blessed to our native teachers, many of whom professed conversion for the first time, others were much strengthened and refreshed. Their influence has been felt in other places. Some men from a village called Roghupore, a few miles out of Calcutta, attended the services, were converted, they returned to their homes, preached the word to their brethren, and were the means of the conversion of some others. Dr. Thoburn went down to their village at their request, and baptised a woman with her three children. Another heathen family had desired to be baptised, but a member of it then lay sick at a distant village, and they wished the rite postponed so that they might receive it together. We are very anxious to go down to Roghupore and begin a work among the women.

The Roman Catholics formerly had established a mission there, and it was afterwards occupied by missionaries from the S. P. G. Mission, but from all accounts, the so-called converts appear to be in as ignorant and degraded a state as their heathen brethren. While Dr. Thoburn was preaching there, a man passing by called out and asked, "What new religion is it you have got there." "Methodist," shouted one of the congregation. "Methodist! oh, very well, go on." Dr. T. then took the opportunity to explain that the new religion he was preaching, taught men that they were to love God first and best, and then that they were to be as good and kind to their neighbors, as they would have them be to themselves. "That's a very good religion," remarked one of the crowd. We have a small school there in connection with our mission, and some of us hope to be able to go and see it, before our short cold season is over.

INDIA—Allahabad.*Letters from* MISS SMITH.

SEARCHING FOR TRUTH.

Of the women I teach on Thursday, two interest me greatly. The older Bo learned to read in a school in Calcutta, which she attended before her marriage. She does not continue her secular studies with me, because her husband is poor and can not afford to pay for anything besides materials for fancy work. She read "Peep of Day" twice, and when she got through it the second time, she desired to read the Revelations; but doubting her capability of understanding and mine of explaining the difficult portions, and thinking the Gospels would do her more good, I hesitated in complying with her request. But she begged so hard, saying she wanted to know more of heaven, that I yielded and gave her a Testament the following week. I imagined the letters to the seven churches would be rather dry reading for her, but I was agreeably surprised to find the interest she took in them, the numerous questions she asked, and the intelligence she manifested in comprehending the explanations. I am glad I let her have the book she preferred, for the solemn warnings and exhortations seem to make a great impression on her. There is no doubt that she is intellectually convinced of the truth of Christianity, but I do not think she has experienced a change of heart. I might say the same of several of my women. What we greatly need is an outpouring of the Holy Spirit whose prerogative it is to show them Christ in all His beauty. What a happy day it will be when the Son of God is to these women the chief among ten thousand, the one altogether lovely.

THE POWERFUL WORD.

A few days ago while I was in one of my zenanas, an old widow from the next house came in and sat beside me. I thought she had come as a great many do from curiosity. When I had finished teaching, and turned to speak to her, she said: "The Bo tells me you read to her from your book and talk to her about your God. I know all about my own religion, and

for a long while I have been wishing to hear of the Christian God. I am an old woman and do not expect to live many more years, I wish you would teach me about your religion." I am sure the dear woman was sincere. It did me good to see how attentively she listened, and how deeply interested she was in what I said. When I invited her to come every week to hear the Bible lesson, her face lit up as she said she would be sure to come. In another of my houses I met a poor old Bengali woman, who gets a living by selling tobacco. As she was very tired she seemed in no hurry to go away, but sat down to rest. As soon as I took out of my basket a copy of "Peep of Day" to read to the Bo, she exclaimed, "Oh, that is the book I have. There are such nice words in it." I was surprised to hear her say she had the book and asked her when she got it. She replied that a lady she met in one of the zenanas gave it her. She said she could not read herself, but her daughter read it to her every night when their work was done, and they both enjoyed it very much.

A high caste woman and her daughter are very attentive pupils. When I read the Bible, one day, they said, "Mem Sahib, I have offended some of my people by refusing to worship the gods of my fathers, I cannot do it any more. I am perfectly disgusted with a religion that tells us that we must return to the world in the form of one of the lower animals. I am sure your religion is the true one, I feel that it is true that Jesus Christ came into the world to save sinners."

A FAITHFUL MOTHER.

The mother of one of our bright pupils was treated badly for sending her child to us, her uncle very strenuously opposing her efforts. For a time she submitted to his tyranny but did not do it meekly, for soon after, her ruffled spirit rebelled against the injustice, and she did what most Bengalis would not have dared to do in the face of such opposition,—sent her child to school. The old gentleman's passion knew no bounds, he stormed and even threatened, but the brave woman was determined not to heed him. He next endeavored to dissuade her

by attempting to inspire her with anxious thoughts regarding the little one's safety on her way to school, even telling her he would not be surprised to know that she had fallen from the wagon; but he failed to turn the mother from her purpose. One morning the child asked for a pice to buy the first Catechism. "What will you do with it" questioned the mother? "In it I will learn about the true God who sent His Son into the world to save us from sin. The girls in school know all about Jesus, and I want to learn of Him too." The old man was not far from them and overheard this conversation, which seemed to infuriate him. He went up to the child, shook her, and said, "You little wretch, you *dare* say Jesus Christ is God, and died to save us?" He turned from her in disgust, and vehemently rated his niece for her persistency in sending her daughter to a school where she gets Christian instruction."

Letter from MISS RODERICK.

A REBUFF.

Thursday while in a zenana, I was surprised to hear a woman, who has for the past two years tolerated my teaching in her house, and has till of late, allowed her daughter to attend our school speak as if she were annoyed at my visits. She asked why I went to them and taught my religion when they had their own. I said, "I teach you my religion because it is the true one." In answer, she only repeated what she had already said. I knew an illustration would have more force than anything, so I said: "If you saw a blind man walking in a path which was sure to lead him to destruction, would it not be wrong if you did not try to save him?" Her daughter, a girl of twelve said, "Mother do stop, you do not know what you are saying." Another woman who reads with me in the house, turned to me and said in a tone loud enough for the other to hear; "Do not mind her, she may not believe in your religion, but I do." Most of the women are desirous to obtain secular teaching, and know they cannot get it unless they listen to the Bible. Even if the women dislike hearing about Christianity, they are too polite to speak so uncourteously as the pupil I have written of. In charac-

ter, the Hindu women are usually very gentle, and when they are kept very strict according to the ideas of the more bigoted Hindus they are also timid, but their intellect is very much superior to the Hindustani women of the upper province of India.

Letter from MISS LATHROP.

JOURNEY CLOSED.

November 29th I reached Calcutta, making seven weeks and two days journey from New York, which was throughout perfectly comfortable and pleasant. As we neared India, especially after we left the Bay of Bengal and entered the Hoogly river, everything seemed so familiar and home-like, that it was hard to realize that I had been away. When I went to Allahabad, I was met by all the missionaries on a bright moonlight night, and all the road to the "Home," was as familiar as you can imagine it would be. My summer's visit has been a perpetual delight, and I am so glad to have met the many good friends whose names were familiar, and who are interested in us for our work's sake.

Work in the Zenana.

The following is an extract of a letter from the Rev. John P. Ashton, of the London Missionary Society, dated Bhomainpore, Calcutta, November 19th, 1878:—

Female education is now fairly started in Bengal. Native women are beginning even to think of entering our University. One Bramho girl is a candidate for matriculation next month, I hear. Another notable fact is, that a young married Zenana lady has actually had the courage to come out and take a class in the Kassariarah Girl's School. This is perhaps the first case in Bengal. She was once a pupil of ours, and now is volunteering to be a teacher. These are hopeful signs of the times, and I am very glad that our young missionary ladies are preparing to open two new schools. I trust the funds may be forthcoming.

CHINA—Ningpo.

From a private letter from Mrs. Barchet, one of our former correspondents, we give the following account of meetings of a Baptist association, at an inland city called Shao-hing, noted for its literary men.

INTERESTING DEBATE.

The meetings were held morning and afternoon for four days, conducted in Chinese, and the interest very well sustained throughout. With the exception of the opening sermon, discussions of different subjects occupied all the time. The natives exhibited a rapid development of thought and ability in reasoning, with a great amount of self-control which was wonderful. Many a time the missionaries remarked that in an English gathering of a similiar kind, one would not have seen such universal calmness and self-control in debate. They had subjects such as these : the education of their boys in the mission boarding-school, the amount of support to be given by their parents, and their studies. Another day the question of signing the pledge to abstain from wine was brought up. The problem of the women's foot binding was brought forward, and it was amusing to hear how some tried to throw off the responsibility and decision of the matter on the *women*. This again was opposed by others who stood true to the Chinese rule of the supreme authority of the man, but they waived the question on the point of its inferior importance. At this juncture the missionary could not remain silent, and after my husband had fully exposed the absurdity, evils and sin of the practice, and its importance to them simply from the "fashion," not a voice was heard, and the look on their faces showed that there was something more in it than they ever dreamed of. They passed the resolution that it was not advisable for a Christian to bind his daughter's feet, but time only will show who will have the courage to reform. It is a very hard duty for them. How many Christians at home would forego a conformity to "fashion" on principle?

JAPAN—Yokohama.*Letters from* MISS FLETCHER.

BITS OF INTEREST.

My music class absorbs a great portion of the day, and is a source of enjoyment and encouragement. The seven girls composing it, are among the best of our pupils, and while their acquirements in this respect are restricted to a knowledge of the rudiments of music and the management of the cabinet organ, they go far towards making them useful and happy in any sphere of life they may hereafter enter. The training of ear and voice is absolutely necessary to enable these people properly to appreciate and share in the worship of praise in the sanctuary, and at the same time is of great influence on others to whom they can impart as they have received. Among other things they are learning now a three-part song which will develop their capacity to an extent hardly credible when we hear the style of singing and accompaniment to which they have been accustomed.

Just now the elements seem trying to rival those of China in flooding the country with rain, and I really think that there has not been an average of four days in the week since last November, without rain or overhanging clouds and dampness. I happened in my Japanese reading the other day to meet a curious description. Several persons were represented as being together in a terrible thunder-storm, and in the terror and confusion, one called out: "Here, all of you, come get under the mosquito net." My teacher explained this to me by telling the fact that in ancient times the people believed the thunder-bolt to be an animal whose endeavor to seize them was warded off by the interposition of a mosquito net.

The 31st of October, the day of prayer set apart by the Society, came to us all with a new power of faith and a new spirit of trust, and I doubt not in the assuring presence of the Spirit to follow this season of humble confession and loving communion with our Lord.

Letter from MRS. VIELE.

A BRIGHT HOLIDAY.

A holiday commenced early on one of Japan's most charming of charming mornings, when supplied with *jin-ri-kishas* and two coolies each, one to pull, the other to push, and hearts filled with good cheer and pleasant anticipations, I started with a company of missionaries, determined to enjoy one whole day of sight-seeing and recreation in the country.

The fact that one of the party had made the intended journey before, lent an additional charm to the projected trip, and he was warned that any display of superiority or fore-knowledge on his part should be immediately put down as a detraction from the enjoyment of rare surprises. After a ride of fifteen miles over a rough country road, lying mostly through rice fields, beautiful in the surroundings of variegated foliage and wild flowers, leaving a picture of beauty in my mind not soon to be forgotten, we came in sight of the main object of our visit, the huge, ungainly image of Dai Butsu (Great Buddha), which, though in sitting posture, looms up in the air forty-four feet; cast of bronze in sections, it is supposed, and afterward soldered together so neatly as not to be noticed.

As far as its size has reference to the god it represents, it may be a great success, but I confess Dai Butsu failed to inspire me with admiration of his beauty, or veneration for his age. A door in the back of the idol admitted us to the inmost recesses of his heart and soul, which is appropriately fitted up as a temple, or shrine, where are to be seen tawdry gilt images of his apostles, wax tapers burning, and other paraphernalia of idol worship; also the not to be neglected names, written in chalk, of many an aspiring visitor, some of whom in their flights for fame have climbed up into his very head, and written them where his brains should be.

After coming out in the bright sunlight again, walking around to get the different views, climbing upon his hands and sitting on his thumbs, we turned away; and I think the feeling that predominated in my mind, was that of disgust, that so much time, money and labor had been spent on an object so useless

and unworthy. Possibly though, the lunch basket had something to do with my willingness to turn my attention at this time to other objects of interest, for I know after finding a neat, cool tea house, where either sitting or reclining on the clean straw matting, we regaled ourselves with the good things provided, interspersed with refreshing tea, served in the tiniest cups by Japanese waiter girls. After visiting an old temple and examining the faded, rusty armor, preserved as mementos of the glory of some departed Japanese, we turned our faces homewards.

WHAT I HAVE SEEN.

The Japanese have many holidays and celebrations. On the first of May in every house where a son has been born, the fact is made known to the public by a hideous looking fish made of Japanese paper, shaped and painted to form tail, fin and scales, hoisted on a pole like a flag, the wind passing through the open mouth shows it off to advantage; and one, two or more of these monsters of the deep, from three to fifteen feet long, floating in the breeze from over nearly every other house, is a sight to be gazed at, if not admired.

The advent of a girl in the family is considered of not enough importance to be heralded to the community. A few days ago I was asked to visit a poor Japanese girl whom I found in a demented condition living with her parents who were too poor to place her in an asylum, and had made a cage like a dog's kennel with bars of wood running down the front, so she could see out, and in this she was kept days and weeks at a time. The doctor who went with me to see her, was told by her mother when he asked why they did not make the box long enough for the poor creature to lie down straight, that it was made six feet long at first, but the house was so small that it took too much room, and they had to cut it off.

Letter from HANA, a Japanese pupil.

Just a few weeks before school closed, I was called home on account of my mother's sickness. She was not very sick at first, but gradually she became worse, that she determined she

never could get well again. When she was well she did not care much about Christianity, but since she became sick she has confessed her sins and wished to be baptised. So we asked my uncle Okuno to baptise her, but he said, we had better ask Mr. Cochrane; as my father is a member of his church, Mr. Cochrane baptized her. Her heart was very quiet while she was suffering very hard. She died the fifteenth of July, and just before she left us she sang in Japanese, "Jesus loves me." After this, my father and I were sick too, but by God's mercy we were restored to health again. Yet I was not strong enough to do anything, so Miss Crosby took me to Hakone with her. The air there was much cooler than in Yokohama, and this was very good for me, so now I am well again yet I cannot say perfect. We had very good meetings at Hakone. The last we had was at one of the Christian's houses. There were about fifty present, and among the audience were children.

A composition of a JAPANESE PUPIL.

The blessings which have been bestowed on this school during the last four years.

The progress that has been made in this school during the last four years is great. Though the changes were many, the Lord was with us all the time. A very few were Christians four years ago, and many did not know the Saviour, who suffered for sinners on Calvary. Many large girls are now gone away from this school. Some became teachers and the others are married. But every one of them knows and tries to follow Him. What a great blessing that must be! That is the greatest blessing for us. The girls who were studying A, B, C, four years ago are now in Fifth Readers. Isn't this very happy? Shall we not praise God's holy name? Just think, dear sisters, how large the school is and how kind the teachers are. Did not our Heavenly Father give us all? When the teachers had to go away from the Home, God sent other kind teachers. Let us not forget to love and thank God.

TORI.

JAPAN--Tsukiji.*Letter from MISS McNEAL.*

AWAKENING INTEREST.

A Japanese lady of education is teaching a school in Tokio, the capital of the Empire, in which Miss McNeal is allowed to give instruction. She writes under date of December 11th.

Our Sabbath morning Bible Class is to me very interesting. The young ladies from the Normal school, seven in number, attend regularly and seem greatly interested in the lessons. If we are able to do nothing beyond this, I shall feel that it has been a blessed privilege to instruct these girls from Sabbath to Sabbath concerning the truth as it is in Jesus, and shall hope for much good therefrom. Our singing school and prayer meeting on Friday afternoon, is a season of delight and profit to myself as well as to the school. The instruction which I am giving in vocal music on the same plan, as that which I used at the Home for a time, seems to be very pleasing to all the pupils, and the neighbors usually gather in the verandah adjoining the school-room to listen while we practice the scale, beat-time, etc. I was much surprised, when, at one of our gatherings recently, all the pupils, young and old remained for the prayer-meeting, which follows the hour for singing. The five married ladies, Mrs. S—'s pupils who always seem very shy as if afraid of hearing something that they do not wish to hear, all retained their seats. When the hour for prayer came, thinking Mrs. S. had forgotten to excuse them as usual, I inquired "Will they all stay?" She replied in her decisive manner, "Yes!" We went on with our little meeting, but three of us praying. I have not learned yet how it happened that they decided to remain, but was greatly comforted by it, and am hoping that it may be often thus, and that ere long this may be a truly Christian school, where God is feared and honored

CYPRUS—Larnaca.*Letters from MRS. FLUHART.*

Nov. 16, 1878.—We reached this island Nov. 12. The town of Larnaca, which is not ten minutes walk from Scala, is known as New Larnaca and the Marina. Scala is the business portion of the town, but Larnaca is considered more healthy. No signs are put up to show that a house is to let. We went to whatever house appeared to be suitable to our purpose, and asked if it was for rent, and but once failed to get an affirmative response. At most places we were received as callers, and sweetmeats were offered. The people usually shook hands with me on leaving, as all seemed pleased on learning that I was trying to find a house for a school. I saw many bright-faced girls, but the families appear very poor. The houses are built of mud, have no ceiling, but a kind of matting over the rafters, and on that a thick layer of mud. During the three years previous to last there was no rain; last year there was too much, and not only are the houses in a dilapidated condition but the people have suffered.

I am pleased with the interest which English business men seem to take in this undertaking. There are only a few English ladies here, therefore our appearance attracted attention. All were eager to know what we came for, as no one goes to Cyprus without an object. They have had no schools in Cyprus for two years until a month ago, when the public schools were re-opened. If business prospers here, and it will, if England does not give up the island, our school will be just what is needed.

Dec. 10.—I opened school December 4th, and at noon no pupils had come. After dinner four came, two being brought by a priest who is director of the public schools here. They were not his children, but came through his advice. To-day I have nine pupils, which may seem a small number, but to me is most encouraging, for I feel assured of the success of the school. One of the pupils, a girl about fourteen, is anxious to study in the school, and be trained by me to teach.

Home Department.

Eighteenth Anniversary.

The public meeting of the Society was held in the Clinton Street Presbyterian Church, Brooklyn, Rev. ARTHUR CROSBY, pastor, January 21st, at 2 and 7½ P. M.

At the afternoon session, after an hour of pleasant social intercourse, having been warmed and refreshed by the kind courtesy and generosity of our Brooklyn ladies, the many friends of the Society gathered in the "upper chamber" to hear what God had wrought during the past year through this instrumentality. The beautiful and appropriate selections from Scripture found in Rev., v., 9-14., vii., 9-17., were read, and prayer offered by Mrs. Williams, president of the Philadelphia Branch, with great warmth and fervor.

A telegram from the Woman's Board of Missions of Boston, containing a friendly greeting, taken from 2 Thes., i, 11-12, was received.

A report from the different fields showed the continued prosperity of the work, and the ever opening doors into which we are called to enter.

The Treasurer's statement carried with it great satisfaction, in the announcement that there was *no debt*.

A very able paper, prepared by Miss Thalheimer, entitled, "Our Debt and Duty to Foreign Missions," answered the oft-repeated question, "Do Foreign Missions pay?"

Mrs. Williams gave a brief but favorable report of the efforts of the Philadelphia ladies, and in words of love and sympathy, urged to stronger faith and greater zeal.

Rev. W. H. Ballagh, pastor of a "Union" church at Corona, L. I., and delegate from the "Band" connected with the "Union" Society, spoke a few words of kindly encouragement, and plead for union among Christian workers in spreading the Gospel.

Our own missionaries, Miss Ward, Miss Guthrie and Miss Brittan, told of the mission work in Calcutta, Allahabad and Japan, and, we trust, inspired in the heart of each listener, a stronger conviction of the necessity, practicability and efficiency of woman's work in heathen lands, and kindled a new desire more and more to strengthen their hands in this work of the Lord.

The evening exercises were conducted by Rev. Arthur Crosby, pastor of the church, and brother of one of our most devoted missionaries in Japan.

Rev. Mr. Ballagh gave an exceedingly interesting address. Associated with the originators of our mission in Japan, and well acquainted with all its methods of work, he paid a warm tribute to their labors in the Home, giving to them the high honor of suggesting the organization of a union church. Referring to the great success attending their efforts in educating and training the young girls under their care, Mr. B. said he could give no better evidence of it than by reading a few of the letters written to him by the girls before leaving Japan. These were warmly appreciated by the audience. One was a farewell letter signed by sixteen girls. A letter received lately from one of them, expressing her great desire for his return, had this touching sentiment: "I am waiting with a long neck." "What," said Mr. B., "could be more expressive? Would that this were the attitude of the church of Christ towards its Lord. If all were thus looking with outstretched necks, longing, praying, would He delay His coming?"

Dr. John Scudder followed, expressing the great privilege he had enjoyed a few years ago in visiting the Home in Calcutta, and witnessing such a glorious illustration of unity in the spirit of harmony that pervaded it.

To regenerate India, the women must be lifted up. This he

said, was no easy task, for it would be difficult to give an adequate idea of their degradation. Hitherto it had been considered a disgrace to know anything. What was the result? The children of the lower caste ran wild in the streets, learning the foulest language, using the most abusive words. Dr. S. gave a very humorous description of the gossiping propensities of the women, the result of their useless, listless lives, with nothing to occupy their time but the simplest household duties. The only remedy for these evils was education, bringing the love of Christ to bear on their hearts. The children can be reached, if not the mothers, in their schools, where at first heathen teachers had been employed; now the Bible had been introduced, the catechism and the commandments.

When, by education, the women of India lose their faith in idols, we shall see them in numbers coming to Christ.

J. A.

Our Debt and our Duty toward Foreign Missions.

A paper by MISS THALHEIMER read at the eighteenth anniversary of the Woman's Union Missionary Society.

The presence of this audience is of itself a proof that evangelical missions have a warm and sure place in the Christian heart of our times. Nevertheless it is true that a circle of ice surrounds this hearth-fire of love and zeal. Even in our churches and among Christian workers—still more in the great community without—we hear too often the doubting or sneering inquiries: "Are there not heathen enough at home?"—"To what purpose is this waste of energy and means?"

Or, to sum up all apathy, distaste and misconception in one condemning word: "Borriboola Gha." Now this worn-out and wearisome quotation should not be repeated in such a presence as this, were it not that the force of genius has here struck into clear and crystalline expression, a state of mind too widely prevalent in the Christian world, and which it is worth while to recognize and refute.

If this were the place for a detailed criticism, it might well be shown that the great novelist created the far-looking heartlessness of Mrs. Jellyby, in exact balance with the myopic selfishness of Mr. Turveydrop, in order that both might enhance by contrast the symmetrical loveliness of his heroine. So that the three characters, like a set of bronzes on a chimney-piece, simply form an artistic harmony in three parts, and Mrs. Jellyby proves nothing more than any other bit of grotesque. She would never have been heard of, beyond her proper sphere in the world of fiction, if she had not her counterpart in the near-sighted and partial culture which can sympathize with nothing beyond its own circle of observation.

Turning to the more serious aspect of the subject, let us ask in all earnestness :

I. Has any Christian a *right* to be indifferent to Foreign Missions ?

II. Do these Missions involve a waste of resources which are needed for the relief of suffering at home ?

(I.) A backward glance over thirteen centuries will place our first question in clearer light.

Be it remembered that we are not of the race to whom the gospel was originally preached.

Rejoicing, as we must, in a noble Christian ancestry, and in the high place which they won for us among the nations of the world, we may easily forget that it is not of the inevitable nature of things that we are Christian while the natives of China and India are born to heathenism. But how and when did our fathers become Christian ?

When the Syrian air vibrated to the breath of Christ, as he uttered those divine parables which first made known to men the truths of everlasting life,—our ancestors were barbarians in the German forests. When the countries on the Mediterranean were listening to the teachings of the Apostles—when, later, Constantine and his Empire declared themselves Christian—still “All our fathers worshipped stocks and stones—” first in their German wilds and afterwards in their English homes. A noble race they were, whose heroic souls and gigantic frames

comprised all the possibilities of modern culture ; but they were neither more enlightened nor less fiercely barbarous than were the Maoris of New Zealand forty years ago.

Now, what was the duty of primeval Christendom toward this great mass of northern heathenry ? Were there not poverty, wretchedness and moral degradation enough in Rome and Antioch to tax all the resources of the Christian world for centuries ? Scholars tell us that our modern cities in their foulest recesses cannot match the horrors of the declining Empire, when, as the Roman satirist, said "the Orontes flowed into the Tiber," and all the slavish corruption of Asia was poured into the metropolis of the world. Surely the Roman clergy and laity had more than work enough at home ?

Not so thought the great bishop, Gregory the First. Attracted by the fair faces and princely bearing of English captives in the slave-market at Rome, he had long ago pledged himself to the "high emprise" of wresting so rich a prey from the grasp of the Prince of Darkness. Withheld by his Roman parish from entering personally upon this eagerly desired work, he awaited his time. Rising at length to the supreme position in the Church, he sent forty missionaries to declare the good news of redemption to heathen England !

Then as now, woman's heart was first to receive and transmit the heavenly message. Queen Bertha of Kent, persuaded her husband ; their daughter was attended by Christian ministers on her bridal journey to her northern realm of Deira, Celtic missionaries from Ireland visited the provinces unreached by the Romans, and soon all the Saxon kingdoms in England had accepted the "unspeakable gift."

Nor need our gratitude be less because our Roman fathers in the faith could transmit to us only such truth as they had. The "good seed" was already mingled with tares, which growing apace, required the flames of the Reformation to purify the harvest. Still our debt remains.

The furtherance of Christian missions is not a question of personal taste or fancy : it is a question of common honesty,—say rather of divinely imposed responsibility. The inestimable

treasure of divine truth has been given us *not in fee, but in trust*. The religion which ceases to be progressive soon ceases to be a religion at all.

Would one woman in this presence think her life endurable if deprived of the security and honor with which Christianity has invested her? But are our affections more sacred in the eyes of our heavenly Father than those of any desolate heart in heathen lands? And have we a right to decide that the "highway of holiness" shall stop when it has reached our door?

Oh! it is no dim abstraction that we reach out longing hands for, when we pray "*Thy Kingdom come.*" It is comfort and help for the weak-hearted; holy love and protection for woman; safe, pure and wholesome nurture for little children; peace and honor in homes.

And when our hands and purses supplement our prayer, as they will and must if it is sincere, we are only fulfilling our Master's own words: "Go ye into all the world, and preach the Gospel to every creature." "And let *him that heareth*, say, Come!"

(II.) Our second question leads us to a lower level of thought, but here, too, we have solid ground beneath our feet. Is the money spent in Christian missions wasted? Would it be better spent in the relief of poverty at home?

It may be answered in the first place, that the question is superfluous, for the resources of the American churches are sufficient for all demands, both at home and abroad. Experts in the distribution of public charity assure us that there is no case of destitution in this great city which is not offset by some definite provision for its relief, if only the demand and supply can be brought together. God has greatly blest us as a people; and though no amount of almsgiving can ever cure the evils that arise from drunkenness and voluntary pauperism, there is no *real need* unmet by the spontaneous overflow of almost boundless wealth.

Nor are the mental and moral resources of our Christian people any more nearly exhausted than their purses. Look for the best friends of foreign missions, and you will find them to

be the very ones whose hearts and hands are most constantly open to the orphan and the friendless at their own doors. The first instance is yet to be discovered of a Christian woman less charitable at home because of her absorbing interest in evangelical work abroad.

But supposing our resources far more limited, the question is in point : Are the churches of America one cent poorer to-day for all the sums which they have expended in preaching the Gospel to the heathen ? A wonderful answer is found in the dealings of Providence with the two greatest commercial nations on the globe.

For every pound sterling which England expends in Christian missions, it is estimated that she receives back ten pounds from the consequent enlargement of her commerce. Is not this a divine demonstration of the "Parable of the Pounds," which we find in the 19th chapter of St. Luke ? The statistics of American missions have been less accurately worked out, but a few facts are beyond doubt. The increase of commerce, resulting from the Christianization of the Sandwich Islands, has more than repaid the entire expense of the missions to those Islands. The profits on agricultural tools alone, which have been purchased by natives of Southern Africa, in consequence of their instruction by our missionaries, equal all the expense of the maintenance of those missionaries. A few ascertained facts like these suggest a strong probability that the United States are richer to-day rather than poorer for every dollar expended in the elevation of savage and heathen races by means of Christian truth.

Whence came the capital which has been so happily invested ? Not from the heavy balance at the bank ; not from the cautious decisions of commercial prudence ; not from the calculations of selfish interest. It came from poverty-stricken farms on the bleak hills of New England ; from the scanty savings of painful self-denial ; from the lonely closet of prayer and consecration. This is the wealth which God has so richly blessed, even with material increase. But what of those who are gathering in the material harvest ? If they consider wh

have sown the fields which they are reaping, will they not acknowledge themselves in debt to the Lord's treasury? Will they not consider it a point even of mercantile honor to consecrate a portion of their gains to the support of these civilizing agencies? Nay more, will they not adore and bless the bountiful Hand which giveth the increase, and having first consecrated their own selves unto the Lord, consider *all* their substance as held in trust for Him?

With the members of this Society there can be no question of a conflict between home and foreign work. We have the bright example of one but lately vanished from our sight, and ever to be held in loving reverence, whose whole life was a triumphant solution of the problem. Did the orphan, the sick, the destitute at her door, ever suffer for the time and zeal which she expended for the Lord's ambassadors? Was any home duty less perfectly fulfilled? If any sneering Judas of our day inquires: "To what purpose is this waste?" he might well hear the Lord's own reproof, "She hath wrought a good work." And with almost as literal truth as in its first utterance, it might be added, "Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her."

M. E. THALHEIMER.

No Debt.

We are sure that it is a gratification to the supporters of this "Union" Society, that they are never called upon to pay off old debts. Never, since its organization, has the close of the year found us in debt. Let not this announcement lead any to withhold their efforts or their gifts, for our Treasury is often greatly reduced, and we accomplish our end only by regulating our work by our means. On this account, we come with a fresh appeal to the followers of Christ, of every name, to give whether of their abundance or their poverty, to prosecute the work during the coming year, and to be ready to meet the wants of a widening field.

The Mission Band Hymnal

Is an exceedingly neat and tasteful little volume of 84 pages, beautifully printed on the finest tinted paper, illustrated with a handsome wood-cut representing the Good Shepherd bearing a lamb on His shoulder. It consists largely of Hymns never before brought together, a considerable number having been written expressly for this work and adapted to favorite tunes, being published for the first time. They are designed, not for children only, but for persons of all ages. An interesting feature of the work is to be found in the running titles of the book, consisting of 75 Scriptural names given to our Lord. For convenience, the names of tunes have been prefixed to all the Hymns.

As profit is not the object of the compiler, the book is offered at the actual cost, or below it, in two styles of binding.

In fine cloth, stiff covers, stamped, 10 copies for \$2; single copies, 22 cents. In paper covers, 10 copies for \$1; single copies, 12 cents. Postage, extra: On cloth, 10 copies, 23 cents; single copies, 3 cents. On paper, 10 copies, 18 cents; single copies, 2 cents.

The Hour of Prayer.

Will not all the friends of this mission work remember the hour of prayer, whether in their distant homes, or assembled with us in the Society Room 41 Bible House? At 11 o'clock A. M., the last Thursday of every month, we should be most happy to see as many Christian ladies as can meet with us, to lay our united petitions before our God, the Almighty Helper, for His blessings on our mission work.

“Prayer moves the hand that moves the world.”

Mission-Band Department.

The Taught Teaching.

I HAVE been recalled to a zenana where I taught two years ago, but gave up on account of much illness in the family. From the first, a woman whose sad face appealed to my sympathy, was always present at the lessons, though manifesting but little interest in what she thought beyond her reach. One day I asked if she too would read,—and received only a sorrowful negative movement of the head in reply. Another told me the familiar reason, she was a widow, and by their custom not allowed. I then asked, “If the grandmother consents, will she learn with me once a week?” The smile that lighted up her face was all I needed to send me at once for the permission, which came with less difficulty than I anticipated. Of course I had to listen to the usual objections: the priest would be angry; she had much work to do, and besides she was a widow, in whose lot lay only the performance of the heaviest duties, without the least pleasure to soften or help! At once she began the alphabet, and accomplished it slowly; had just reached easy reading, then sickness came, and for the time all teaching was discontinued in the house. I was very glad, you may be sure, to receive a summons back, and resume my position there as the “Maime” to big and little, young and old. “Their own ‘Maime.’” The elder boy and grandmother had gone to pay a visit, but I found the

younger one and widow ready and eager to begin lessons. What a surprise awaited me! I was turning to the alphabet, which I thought she must have forgotten, when what was my surprise to find this widow reading with ease. I asked who had taught her all this? Who but the little bo, whose indifference about her own learning had often given me discouragement. There she sat before me, beaming with animation and interest. "What made you do it?" I asked. "Oh," said she, "when I saw how much pity you had, and how you tried to teach her, I had that pity in my heart, and so when she had the time, I taught her all the reading I knew." Could anything have been sweeter? Nothing but the teaching from her own experience that herein is love—not that we love God, but that he loves us.

A. SUNDER.

A Foolish Tale.

THE HINDOOS tell this story of one of their gods Doorga's husband, who is represented as dressed in tiger's skin. His head-dress is of serpents, and he wields a battle-axe in one hand. Around his neck he wears a necklace of shells. Fit decoration for the great destroyer. But the most remarkable thing in his appearance is that he has three eyes. Doorga in frolic once covered her husband's eyes, when he had only two, with her hands. Impenetrable darkness immediately covered the universe, the sun and moon lost their light, the heavens and earth were in consternation and terror, when out started a third eye to the relief of creation. This exercise of power caused no little excitement in the deity, for it is said the perspiration ran down from his brows so copiously as to stream into a river—no other than the sacred Ganges. There are, however, other accounts of the origin of the Ganges, but they are all just as absurd.

A. SMITH.

“Nine Happinesses.”

Amongst the poor cottages of Kwang-chi, in the Hupeh province of China, there was one occupied by the Chien family. Father, mother and daughter constituted the family, unless discontent be included as inmate; for the mother taught her little girl to spin the thread in the morning and weave the cord in the evening to the crooning accompaniment of her woes. The father was a member of the church which the missionaries had established in that quarter, and the little girl was baptised at the same time, and received the name of Fu-chiu—“Nine Happinesses.” She had been called Chiu before, or simply “Nine”—having been born on the ninth day of the ninth month.

Soon after this, the mother mixed for herself a bowl of drugs, well tinctured with opium, and ended her days. She did not, however, presume to desert her child till she had attended to one very important duty—that of binding her feet—and so carefully had this been done, that not many amongst the thousands of girls in the neighborhood could show such small feet as Fu-Chiu’s!

Having lost her mother, Fu-Chiu paid duteous attention to the rules prescribed for mourning. For three years she braided her hair with a yellow cord, and bound her feet with yellow bands, and carefully avoided a red thread when embroidering her little shoes.

The child grew as the lilies of the field grow—it cost no effort to be good and gentle, it was her nature—and she would have liked best to be almost as inert as the lilies; for nothing seemed to interfere with her amiable disposition, except the demand for exertion. Her father was a man of weak character and evil habits; but amongst hundreds in his native village equally bad, he was the only one willing to be influenced by the missionary, and

sent his daughter to a Christian school. Let this remain to his honor.

At nine years of age, September, 1873, Fu-chiu arrived at the boarding school. She looked with wonder upon her new surroundings, but showed implicit confidence in the foreign ladies in charge. The first evening, when taking a walk with one of them, and passing a vacant lot stuck full of burning incense, she declared it was "devil's fire," with an impetuosity quite novel; for it was usual for the pupils to have a few days' instruction before arriving at a state of mind so decided! In a few months she was found to be in advance of all her classes, not because more diligent, but from superior intelligence and better memory. There was now a chance for her character to stand out conspicuously above her old mates, who were left to a life of ignorance, superstition and hardship—perchance shame. She learned to sing readily, to play upon the organ, to use her pencil with ease, and to write essays; but in all this there was no industry—no ambition to excel. Even after two or three years of school discipline, the old defect—want of energy, showed itself more plainly than ever. To sit at the window and look *out for hours* with a satisfied smile on her face, without concern whether the wheels of the world moved backwards or forwards; like a bird to chirp and sing without care—this was her "natural selection."

At the age of thirteen, a second great bereavement befel her: the death of her betrothed. "A stroke of Providence," one said, who knew the lad, and knew little good of him. I do not know whether Fu-chiu ever saw the "object of her affection;" she wept half a day, but it was discovered that her grief was not for the dead; it was because her father had immediately betrothed her to another man—the son of a widow who kept an opium den.

In a few days the father came and consoled her by say-

ing the betrothal was not settled, and, if she was displeased, it could be broken off. Nobody believed him, except the daughter; yet, it afterwards came out that there had been a dispute between him and the Lin family; Mr. Chiu had parted from them in anger, and came to say that Fu-chiu might remain with us twelve months longer. During this year she made a public profession of Christian belief and experience. Her father then came to the school and arranged for Fu-chiu to stay three years longer. She was to help in teaching the younger scholars, and thus earn enough to support her father.

He went away, and, a few months afterwards, there came a grey-cued man with a letter to Fu-chiu, which said her father was dying and longed to see his beloved child. She wept on hearing of his death; yet, it was evident she felt as if relieved from an incubus. There was at once, a development of character and energy, a sign which led those who had been disappointed in her to hope again.

She was now her own mistress. What would she do? The missionaries preferred to let her decide. In a short time the widow Lin came and made her large promises: wealth, ease, servants and all luxuries; but the girl only shook her head. Finding all efforts vain, Mrs. Lin went away and reported that Fu-chiu was willing to go with her but the foreigners would not let her! The girl had been timid before, but on hearing this she boldly declared Mrs. Lin's report to be false, and said the missionaries should not be blamed. The affair cannot be considered as settled, but Fu-chiu's character is standing out, admirably, against the back ground of trouble.

MISS HOWE,

Condensed from Woman's Work in China.

RECEIPTS FOR DECEMBER, 1878, AND JANUARY, 1879.

RECEIPTS of the Woman's Union Missionary Society, from
November 24th, to December 31st, 1878.

VERMONT.		
Burlington, Mrs. Mary A. P. Catlin,	\$2 00	
MASSACHUSETTS.		
Amherst, Mrs. L. P. Hickok, Annual Subscription,	20 00	
"Successful Workers," Miss Bessie Seelye, Treas.,	70 00	
Boston, Mrs. H. B. Hooker, 3; Mrs. W. B. Capron, India, 2,	5 00	
Boston Branch, Mrs. H. Johnson, Treas., (See items below.)	448 90	
Haverhill, Zenana Soc., Miss Mary L. Page, Treas., <i>pro tem.</i> , 105; "Links," 2.20,	107 20	
	<u>\$651 10</u>	
CONNECTICUT.		
New Haven, Mrs. Russell Hotchkiss, Donation and "Link,"	5 00	
New London, "New London Band," Miss Mary G. Brainerd, Treas., including 12 "Link" subs.,	82 00	
South Norwalk, A Band of little girls, per Mrs. M. P. Chichester,	1 00	
Woodbury, "Mary Seelye Meml.," Miss Julia E. Bull, Treas.,	25 00	
	<u>\$113 00</u>	
RHODE ISLAND.		
Providence, Providence Branch, Miss Mary F. Stockbridge, Treas., (See items in Annual Report.)	\$204 35	
NEW YORK.		
Albany, Albany Branch, Mrs. F. Townsend, Treas., (See items below.)	296 80	
Miss E. L. Hill, "Link" and sub.	1 00	
Brooklyn, Miss J. H. Patten, per Mrs. G. C. White, to constitute Mrs. CHARLES CUTHBERT HALL, Life Member, and for Constantinople,	50 00	
Woman's Missionary Circle of 6th Ave. Baptist Church, per Mrs. A. S. Patton,	12 00	
Miss M. A. Gardiner and Mrs. Lane, Annual Subscriptions,	5 00	
Canandaigua, "Pruyn" Mission Band," from Miss Fanny Rice,	1 00	
Catskill, "Anna Hull Memorial" Band, Mrs. J. A. Deane, Treas.,	176 35	
Cold Spring, "Hillside Band, per Miss A. P. Wilson, towards Miss Ward's salary,	30 00	
Flushing, "Family Mite Box," 4.28; little Ella Robinson's gift, 1,	5 28	
Ithaca, "Ladies of Pres. Church," per Miss Jane L. Hardy, for Miss Ward, 94.63; Congregational Church, 10,	104 63	
New York, Miss L. P. Halsted, Subscription,	10 00	
The Misses Cronin, per Mrs. E. C. Barbour,	6 00	
Miss Mary Crosby, for support of "Machi Ichiguro," Japan,	50 00	
Mrs. Henry R. Winthrop, by Mrs. S. A. Church,	20 00	
Mrs. S. Cutter, coll.,	30 00	
Mrs. Wm. H. Wells, 5.50; Mrs. A. K. Barney, 5.50; Mrs. Charles E. Whitehead, 5.50; Miss Julia C. Wells, 5, by Mrs. W. H. Wells,	21 50	
Mrs. D. J. Ely, Subscription,	25 00	
Miss Sarah B. Hills, Subscription, In memory of Mrs. T. C. Doremus, by her eldest daughter, to constitute Mrs. EDWARD DE LA ROSE KING, Life Member,	50 00	
Mrs. W. Ransom,	5 00	
Miss Annie Boorman, 20; Miss Mary Boorman, 5; Mrs. Robert Boorman, 2; Miss Laura Boorman, 10,	37 00	
Poughkeepsie, Poughkeepsie Auxiliary, Mrs. G. W. Candee, Treas., towards salary of Miss Crosby, Japan, (See Annual Report.)	279 86	
Rome, Miss Helen M. Wright, Wright, collection for India, of which from Mrs. Flandrau, 5; Mrs. A. H. Brainerd, 2; Mrs. S. Mudge, 7; Miss C. Hurlburt, 5; Miss H. M. Wright, 5; Miss H. Hodges, 1; Cash, 1,	26 00	
Sing Sing, Mrs. E. M. Kingsley and daughter,	6 00	
Tarrytown, Tarrytown Auxiliary, added	5 00	
	<u>\$1263 42</u>	
NEW JERSEY.		
Cranford, "Excelsior Miss. Band," Mrs. Mary A. Stewart, Treas.,	20 00	
Hackensack, "Chase Band," per Mrs. W. Williams, for work in India,	12 70	
Metuchen, W. U. M. Society of Reformed Church, per Miss Fannie A. Wendover,	6 00	
Morristown, "Harriet Brittan" Band, per Mrs. E. F. Randolph, for Sanitarium, (See list below.)	23 00	

New Brunswick, For support of "Masa" Ito, Japan, per Miss D. B. Robinson,	12 50
New Brunswick Auxiliary, Miss A. Campbell, Treas., of which for "Nina Harvey" in Japan, 60. (See items in Annual Report.)	227 04
Newark, Newark Auxiliary, Mrs. Dr. E. D. G. Smith, Treas., Calvary Church, per Mrs. Anna M. Pierson for B. Reader in Calcutta,	19 00
Newton, "Byington Memor'l," Miss M. N. Hoyt, Treas.,	20 00
Orange, Miss Brewster,	40
Princeton, Princeton Auxiliary, Miss Ellen L. A. Brown, Treas. (See items in Annual Report)	140 38
Roselle, "Earnest Workers of Roselle" Miss Annie Warner, Treas., towards support of Miss Smith, Allahabad,	55 00
Summit, "Memorial for Two Shining Lights," Mrs. H. L. Pierson, Jr. Pres. & Treas., Miss Gertrude M. Pott, Sec., of which from Mrs. Julia Smith, 1, Mrs. Conger, 2 50. Mrs. Vernon, 5, Mrs. Sergeant, 1, Mrs. Rich, 2, Mrs. Bardwell, 5, Mrs. George H. Allen, 10, Mrs. John Allen, 2, Miss Kirkpatrick, 5, Mrs. Pott, 2, Mrs. Grant, 1, Mrs. H. S. Pierson, 20,	56 50
Westfield, Mrs. S. R. Beebe, 5, Mrs. L. A. Fish, 5,	10 00
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	\$602 52

PENNSYLVANIA.

Philadelphia, Philadelphia Branch, Mrs. Chas. B. Keen, Treas., for LINKS for May, July, September, and November, 125.72, for Miss Lathrop, 196, Miss Jones, 196, Miss Hook, 196, Miss Guthrie, 100, Miss Nelson, 158, Mrs. Hull's School, Kolapoor, 100, "Jamula," child at Jaffa, 50, "Alice" in Calcutta, by Mrs. A. L. Lowry, 30, "Alma Anable" in Mrs. Bennett's School, by Miss Sheldon, 25, child in Mrs. Bennet's School by Young Ladies Miss. Society of Church of the Saviour, West Phila., 25,	1201 72
Pittsburg, Pittsburg Branch, Mrs. M. H. Morehead, Treas. (See Annual Report.)	423 40
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	\$1625 12

DELAWARE.

Middletown, Ladies of Forest Presb. Church, to constitute Mrs. M. B. McClure, Life Member, per Mrs. Dr. Patton, viz;	1 00
Mrs. Deathyne,	1 00
Mrs. Crockett,	1 00
Mrs. Murphy,	1 00
Miss Lydia Murphy,	50
Mrs. A. Eliason,	1 00

Mrs. A. S. Eliason,	50
Miss Gontie,	50
Miss Lizzie Roberts,	50
Miss Susan Reynolds,	50
Miss M. Roberts,	50
Mrs. Naudain,	50
Mrs. S. Reynolds,	50
Mrs. Ed. Reynolds,	50
Miss E. Blackiston,	25
Miss R. A. Maxwell,	25
Miss S. A. Howell,	50
Mrs. McClure,	4 00
Mrs. Ann Donickson,	1 00
Mrs. Green,	50
Mrs. Dunning,	1 00
Mrs. Hall,	1 00
Miss Lizzie Murphy,	1 00
Miss Tillie Murphy,	50
Mrs. Sanborn,	1 00
Mrs. Houston,	50
Mr. T. Tatman,	1 00
Miss Annie Roberts,	1 00
Miss C. Burnham,	50
Mr. Brady,	50
Mrs. Stiles,	50
Mrs. McDowell,	50
Mrs. Penington,	50
Miss A. Derrickson,	50
Mrs. T. Vandegrift,	50
Miss G. V. Gou'd,	5 00
Mrs. L. Rothwell,	2 00
Mrs. H. C. Ellison,	50
Mrs. Dr. Patton,	10 06
Box collection at Zenana socials	11 19
Mr. S. A. Howell,	50
Mrs. McKee,	50
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	\$55 50

MARYLAND.

Baltimore, Miss E. G. Jones,	1 00
Baltimore Auxiliary, Mrs. Alex. M. Carter, Treas., of which from "Ministering Children" for "Minnie King," Japan, 60; Jennie Norris" Band for "Jennie Norris," Japan, 48.10; Mrs. Onderdonk's S. S. for same 13; the remainder for Miss Harris. (See Annual Report.)	644 08
Redland, Miss S. A. Desellum, membership and LINK, per Mrs. H. M. Talbot,	1 50
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	\$646 58

OHIO.

Cincinnati, Cincinnati Branch, Mrs. M. M. White, Treas., gold draft, 280, premium .35. (See Annual Report.)	\$280 35
Columbus, "Sarah Weed Band," per Miss Kate Gardiner, for support of "Sophie McKee," Japan and to constitute Miss JULIA GILL, Miss LALLIE SULLIVANT, and Mrs. MARY HOFFMANN, Life Members, Miss Lilly Sullivan, Treas. (See Annual Report.)	180 00
Dayton, Collection at Dayton, per Miss Brittan,	12 00

Oxford, Young Ladies Society, 12.50; Miss Jessup, 2; Mrs. Day, 50c.; Miss Jaynes 1, per Miss Brittan,	16 00
Springfield, Methodist Protestant Board of Missions for support of children in Japan: North Carolina Conferences for "North Carolina Roberts" 40; Georgia Conference for "Georgia Webb Ogletree," 40; First Meth. Prot. Church S. S., Pittsburgh, Pa., for "Eliza Sands," 40; Liberty Ch. S. S., Morgan Co., Ill., for "Phyllis Killam," 20,	140 00
	<u>\$628 35</u>

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas.: Mrs. M. J. Willing, 5; Mrs. Chichester, 1; Mrs. Scholtz, 1; Mrs. Chase, 3; Mrs. Partridge, 1; Mrs. Dr. Brooks, 5; Mrs. F. Crumbaugh, 5; Mrs. Payne, 1; Mrs. Putnam, 1; Mrs. W. A. Robinson, LINK, 60,	23 60
Rockford, "Literary Club," per Miss Nannie M. Lane,	34 23
	<u>\$ 57 83</u>

KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas.,	\$ 29 50
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MISSOURI.

Mexico, Mrs. A. Llewellyn, LINK and donation,	\$ 1 00
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St. Louis, St. Louis Branch, Mrs. S. W. Barber, Treas. of which for support of "Shosnie" B. R. in Calcutta, 60; Bible Class Band for "Carrie Barber," Cal., 41; Sadie Brank for Orphanage, through Miss Brittan, 1.75.	103 95
Collections at Dr. Goodell's Church, 25.50; sale of photograph, 10c., per Miss Brittan	25 60
	<u>\$130 55</u>

IOWA.

Eldora, Miss Sophia v. Hill, sub. and LINK,	\$ 5 00
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CALIFORNIA.

Brooklyn, Tolman Band, Mills Sem. Miss C. K. Goulding, Treas., for "Shin," in Japan,	\$ 50 00
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SUBSCRIPTIONS FOR "MISSIONARY LINK."

Miss P. L. Smith, 2; Mrs. Phelps, 2 60; Miss E. Sawyer, 12; Mrs. Z. S. Ely, 4; Miss E. E. Burke, 6; Miss E. Davis, 6.60; Miss L. Arcularius, 3.60; smaller subscriptions, 12.60; sale of "Kardoo," 50c.	\$ 49 90
Interest on Reserve Fund,	428 24
Total received in December, 1878, \$6542 96	

MRS. J. E. JOHNSON.

Assistant Treasurer.

RECEIPTS of Boston Branch.

From Mrs. Wm. Appleton,	\$50 00
From Mrs. J. Arthur Beebe (donation),	50 00
From Beach Street Auxiliary,	135 00
Through Mrs. E. Crosby:	
Mrs. Safford, "Link," 60c.; Mrs. E. Crosby, 3 00; an absent friend, 4.00; Mrs. Burnap, "Link," 60c.;	8 20
Dorchester collection:	
Dorchester S. S., 33.00; Mrs. Vandervoort, 5.00; Mrs. Jas. Tucker, 2.00; Mrs. Pierce, 1.00; Mrs. Albert Morse, 1.00; Mrs. Frank Wood, making Miss Lizzie Tolman life member, 50.00,	92 00
Roxbury collection:	
Mrs. E. Davis, 10.00; Mrs. Potter, 2.00; Mrs. Rupp, 5.00; Miss Rogers, 3.00; Mrs. Marston, 7.00;	27 00
Miss. E. B. Barrett,	2 00
Mrs. J. D. Richardson,	6 20
From Brookline through Miss Isabel L. Chaddock:	
Mrs. James Amory, 10.50; Mrs. James Codman, 5.00; Mrs. M. C. Ferris, 10.50; Mrs. Raymond, 1.50; Mrs. Henry Chase, 1.00;	

Mrs. W. Hill, 5.00; Mrs. W. Chadbourne, 10.50;	44 00
Lawrence Auxiliary, through Mrs. E. D. Kendall:	
Mrs. Closson, 1.00; Mrs. C. K. Pillsbury, 2; Mrs. C. M. Cordley, 2; Mrs. G. M'Allister, 1.50; Mrs. G. M. Garland, 1; Mrs. Geo. Russell, 2; Mrs. Peter Osgood, 50c; Mrs. Fallon, 1.00; Miss Fall-n; 50c.; Mrs. Shattuck, 1.00; Mrs. Geo. E. Davis, 2.00; Mrs. Edwin Davis, 1.00; Mrs. Wm. H. Moore, 50c.; Mrs. C. M. Chamberlain, 1.00; Mrs. C. R. Mason, 1.00; Mrs. Samuel Fuller, 2.00; Mrs. Geo. E. Fuller, 50; Mrs. J. M. Coburn, 1.00; Mrs. Geo. W. Horn, 50c.; Mrs. Milton Bonney, 1; Mrs. C. A. Poor, 1; Mrs. W. C. Carter, 1; Mrs. Jos. Walworth, 1; "Mite," 10c.; Mrs. E. Woodford, 75c.; Mrs. S. M. Newhall, 50c.; Mrs. J. H. Barrows, 50c.; Mrs. W. E. Gowing, 1.00; Mrs. A. J. French, 1.50; Miss Ada Lear, 1.00; Miss Clara Lear, 1.00;	

Miss Ida Lear, 50c.; Miss Newell, 50c.; Miss Ladd, 5c.; Mrs. Clinton White, 1; Mrs. R. Scott, 50c.; Mrs. Witham, 50c.; Mrs. J. L. Cook, 1.00; Mrs. Geo. B. Bradley, 50c.; Miss Nellie Cook, 1.00; Mrs. Leverett Bradley, 50c.; Mrs. E. D. Kendall, 1.05; Mrs. F. A. Snell, 50c.; Mrs. Wm. A. Russell 5.00; Miss Richmond

George, 50c.; A friend, J. M. C., 1.00, 47 00
 \$461 40
 Less expenses for 1878 12 50
 \$1,448 90

MARIA N. JOHNSON,
Treasurer.

RECEIPTS of the Albany Branch.

Mrs. Howard Townsend, being her annual subscription, . . . 50 00
 The Clinton Square Pres. Church, for the support of "Kama" in the Home in Japan, for the year 1878, through Mr. E. N. Marvin, Treas. 75 00
 3d Ref. Church, through Miss Van Rensselaer, 8 00
 1st Reformed Church, through Mrs. A. C. Van Gaasbeck, 17 00
 1st Ref. Church, through Mrs. Edward L. Phillips:
 Miss Egberts, for "Egberts' Memorial" Band, 20; Miss James Van Schaick, 5; Mrs. Stephen Clark, 5; Mrs. Gedney, 3; Mrs. Gedney, for "Link," 60c.; Mrs. E. Phillips, 60c. 34 20
 Mrs. Berry, for the "Stephen Van Rensselaer" Band, through Mrs. Phillips, 20 00

Mrs. Frederick Townsend, being her annual subscription, . . . 20 00
 Mrs. A. Kirk, 1 00
 Miss Sophia Adams, being annual subscription for 1879, 1 00
 Mrs. La Grange's Band, for Bible Reader in Japan, 20 00
 "Link," for 1879, from Mrs. J. R. Reed, 154 State St., 60
 Mrs. Maurice E. Vicle, for Band "Cross Bearers" for 1879, . . . 20 00
 Mrs. Henry N. Smith, through 2d Ref. S. S., for the support of "Blanche" in the Home in China, 30 00
 \$296 80

MRS. FREDERICK TOWNSEND,
Treasurer.

RECEIPTS of the Woman's Union Missionary Society from
 January 1st to January 24th, 1879.

NEW HAMPSHIRE.

Concord, Concord Branch, per Miss Lizzie V. Parker, 71 00
 Wakefield, Miss Harriette Dow, Donation and "Link," 2 00
 \$73 00

VERMONT.

Middlesex, Mrs. Mary A. Eustis, . . \$1 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas., Mrs. N. Thayer, for support of Miss Anthony, Allahabad, 400; Mrs. F. M. Richardson, "Link," 50c.; A Friend, 5; Mrs. J. D. Bryant, 2; Through Mrs. E. Crosby, Mrs. Shipley, 2; Mrs. E. Crane, 1, . . . 410 50
 North Adams, Mrs. T. T. Munger, 5 00
 Northampton, "The Sectye Children," per Miss M. A. Allen, towards support of "Mary Seelye," India, 25 00
 \$440 50

CONNECTICUT.

Guilford, "Lily Band," per Miss Sarah Brown, 21 00
 New Haven, Mrs. Jacob Le Roy, of which from a Friend, 50; Miss Morris, 2, 60 00
 South Norwalk, "Ladies' Missionary Society," per Miss E. G. Piatt, to constitute Mrs. JULIA BEARD, Life Member, and of which for B. R. in Calcutta, 75, . . . 90 00
 Stratford, "Rose of Sharon" Mission Band, per Mrs. G. A. Talbot, 25 00
 \$197 00

NEW YORK.

Albany, Albany Branch, Mrs. Fred. Townsend, Treas., (See items below.) 88 90
 Brooklyn, Mrs. Wm. H. Harris, Collector; Mrs. H. D. Wade, 10; Mrs. A. S. Barnes, 10; Mrs. Dr. J. C. Hutchinson, 5; Mrs. C. C. Woolwoith, 5; Mrs. E. T. Backhouse, 3; Mrs. Stone, 1; Miss Jennie Stone, 1; Mrs. Wil-

lys Warner, 2; Mrs. H. W. Chatfield, 1, (for 1878) . . .	38 00
Miss E. W. Beers, Collector: Mrs. N. T. Beers, 5, Cash, 1; Mrs. C. M. Thomas, 1; Miss E. J. Dauchy, 3; Christmas offering, 5; Cash, 5, . . .	20 00
Mr. James Cowing, per Miss Brittan, . . .	10 00
A lady at Annual Meeting, per Miss Brittan, . . .	10 00
Mrs. Horace Waters, subscription, Mrs. D. J. Lyons, Coll., . . .	25 00
Mrs. Robert Forbes, . . .	21 00
"Sister Julia," . . .	10 00
Jeanie Fisher, of Miss Whitecomb's school, for Miss Brittan, . . .	5 00
Coxsackie, Miss A. G. Fairchild, 5; Mrs. E. F. Spoor, . . .	24
New York, Colored Mission of S. Reformed Church, Mr. W. A. Judson, Treas., . . .	10 00
Sunday School of S. Reformed Church, Mr. J. L. Oberly, Supt., Mrs. J. Crosby Brown, sub., . . .	36 73
Mrs. Henry Eagle, "Link" and sub., . . .	23 91
Mrs. Van Santvoord, for support of "Ansa," Peking, . . .	10 00
Mrs. W. H. Wickham, Donation and "Link," per Mrs. Z. S. Ely, Mrs. Connor, per Mrs. Z. S. Ely, The Misses Varick, . . .	1 00
Mrs. A. B. Brown, subscription and "Link," . . .	50 00
Miss J. Abeel, Collector: Miss Penfold, 10; Miss J. A. Hyde, 1; Mrs. J. B. Wright, 5; Mrs. C. H. Isham, 5; Mrs. A. H. Muller, 5; "Link" sub., 1, . . .	2 00
Mrs. J. M. Minor, subscription and "Link," . . .	27 00
Miss S. A. Willet, "Link" and Donation, . . .	3 00
Mrs. H. D. Terbell, . . .	1 00
Mr. J. F. Sheafe, for Mrs. Freeman's annual subscription, . . .	23 00
Troy, Miss Sarah Raymond, . . .	2 00
Whiteboro, "The Gardner Band," for 1878, per Miss H. A. Frost, . . .	20 00
	\$467 28

NEW JERSEY.

Fairton, "Fairton Union Band," per Mrs. M. J. Sheppard, for B. R. in Calcutta, 25; "Link," 80, . . .	25 80
Hackensack, 2d Ref. Church S. School, per Mrs. Williams, of which for "Sarah Durand," India, 35; for teacher, 35, . . .	70 00
Morris Plains, Mrs. H. A. Buttolph subscription, . . .	10 00
Morristown, "Harriet Brittan Band," per Mrs. G. W. Colles (see list below), . . .	33 25
Morristown, Mrs. Louisa Graves Owen, . . .	250 00
Newark, Newark Auxiliary, Mrs. E. D. G. Smith, Treas.: "Persis Mission Band," per Mrs. J. How-	

ard Smith, Mite-box, 8.85; Miss G., 25; proceeds of case, 8; dolls, 60; Mrs. J. H. S., annual subscription, 10; "Link," 2.30; also 8 worth of fancy goods, in case, at Room 41. (Erratum in "Link for May 1878. For Miss Doety, read Miss Dietz, 10), . . .	30 00
By Mrs. Wm. A. Whitehead, Mrs. John Rutherford, Trinity Church Mr. F. W. Van Wagenen, 5; LINK, 50, . . .	10 00
Mrs. Dr. Oehme, for support of "Waka," Japan, . . .	5 50
	40 00
	\$474 55

PENNSYLVANIA.

Easton, "Mountain Band," per Miss Emma F. Randolph, from Mrs. Edward I. Fox, 5; Miss Eliza F. Randolph, 1; Miss M. M. F. Randolph, 1; Miss E. F. Randolph 5; LINK, 60c. for Japan Home, . . .	\$ 12 60
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DISTRICT OF COLUMBIA.

Georgetown, Mrs. M. E. Read, . . .	\$ 5 00
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NORTH CAROLINA.

Raleigh, Mrs. Charles Dewey, donation and LINK, . . .	\$ 7 00
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OHIO.

Cincinnati, Cincinnati Branch, Mrs. W. H. Neff, Treas., Mrs. Mary Wood's subscription, . . .	2 00
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ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F. Avery, Treas. (See items below.) . . .	49 61
Peoria, Woman's Foreign Missionary Society of Christ Ref. Episcopal Church, per Miss Mary S. Chadwick towards support of Miss Staig, Calcutta, . . .	63 00
	\$112 61

COLORADO.

Boulder, Christmas offering of S. S. of Ref. Epis. Church, per Rev. Jas. C. Pratt, for Calcutta, . . .	\$ 2 36
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SUBSCRIPTIONS FOR "MISSIONARY LINK."

Mrs. L. S. Bartlett, 2; Mrs. D. J. Lvons, 3; smaller subscriptions, \$3.58, . . .	18 28
Dividend on one share Harlem R. R. stock . . .	2 00
Total from Jan. 1st, to Jan. 24th 1879, . . .	\$1815 18

Mrs. J. E. JOHNSON,

Ass't Treasurer.

RECEIPTS of Albany Branch.

The "Temple Grove" Mission Band, Saratoga, N. Y., for the support of "Chiyo Endo," at the Mission Home, in Japan through Miss Helen W. North, Sec.	\$ 57 40
Mrs. S. B. Griswold, by Mrs. Edward Philips,	2 00
By Mr. E. L. Mallory, from ladies of the Congregational Church, as follows:	
Mrs. C. Burton,	1 10
Mrs. A. Lightbody,	1 10
A Friend,	1 80
	4 00

Mrs. Gourlay from sale of a ticket to "Manor House" Fete,	50
Mission Band "Willing Workers," of Port Henry, N. Y., for support of "Nettie A. Judd," Yokohama, being balance of subscription due for 1878, through Mrs. Julia A. Hicks, President.	25 00
	\$ 88 90

MRS. FREDERICK TOWNSEND,
Treasurer.

RECEIPTS of Chicago Branch.

Byron Branch, Mrs. Read, Treas., Byron, Ills.	\$ 20 00
Collection by Mrs. Taylor,	3 50
Mrs. John Forsyth,	2 00
Mrs. Robinson,	2 00
S. School class of Mrs. J. F. Nichols.	21 76

LINK	60
	\$ 49 86
Paid for draft,	25
	\$ 49 61

MRS. P. A. AVERY,
Treasurer.

Contributors to "Harriet Brittan" Band, Morristown, N. J.

Collected by Mrs. E. F. Randolph: Mrs. Edwin Graves, 1; Miss Minnie Graves, 1; Mrs. Bullock, 1; Mrs. Hunter, 1; Mrs. Jos. Randolph, 1; Miss Merrill, 1; Mrs. George Ely, 1; Mrs. E. F. Randolph, 1; Mrs. Wakeman, 1; Mrs. J. C. Lord, 1; Mrs. Barker, 1; Mrs. R. R. Graves, 10; Miss Etta Graves, 1; Miss Sadie F. Randolph, 1,	\$ 23 00
Collected by Mrs. G. W. Colles: GIVEN FOR FIVE YEARS. Miss Sarah Lord, 6; Miss Maury, 1; Mrs. G. W. Colles, 1; Mrs. Solomon Hall, 1; Mrs. Danforth, 1; Mrs. Jenkins, 1; Mrs. Hitchcock, 1; Mrs. H. W. Miller, 1; Miss	

Julia Dodge, 1; Mrs. Edward Lord, 1; Mrs. L. B. Ward, 1; Mrs. Lidgerwood, 1; Mrs. Olmsted, 1; Mrs. Alfred Mills, 1; Mrs. George Vail, 1; George Danforth, 25c; Emmie Danforth, 25c; Nettie Danforth, 25c; Gertrude Colles, 25c; George Colles, 25c; GIVEN FOR ONE YEAR. Miss Benson, 1; Miss Taylor, 1; Miss Perry, 1; Mrs. Hunt, 1; Mrs. Shaw, 1; Mrs. Lyon, 1; Mrs. J. Farley Cox, 1; Miss Hattie McIntosh, 1; Mrs. Merrall, Mrs. F. Burnham, 1; Mrs. Buttolph, 1; Miss Gilpin, 1,	33 25
	\$ 56 25

RECEIPTS of the Philadelphia Branch, from Nov. 20th to Feb. 1st.

Through Miss Anable: Miss Sheldon, for support of Alma Anable in Mrs. Bennett's school, 25, Miss A. M. Anable, 20,	45 00
Through Miss Dillaye: Miss Bonney, 20; Miss Dillaye, 20; Mrs. Gustavus W. Knowles, 100,	140 00
Through Mrs. R. C. Matlack: Miss Emily Page, 10; Mrs. E. B. Williams, 1.60; Mrs. Dr. Goodwin, 2.50,	14 10
Through Miss M. A. Longstreth: Eliz H. Farnum, 50; Mary Cope Whitall, for a Bible Reader, 50; Hannah W. Richardson, 50; Rebecca F. Fenimore, for "Link," 5.50; Julia Wood, for "Link," 5.50; Mrs. Thos. Sparks, for "Link," 5.50; Sarah V. Fox, for "Link," 2,	168 50

Through Mrs. I. S. Williams: Mrs. Shortridge, 20; Mrs. J. Seaver, 5; Mrs. S. Flagg, 4; Mrs. Wilmer, 2.50; Mrs. Shillingford, 2; Miss F. Simons, 1; Miss R. Simons, 1; Mrs. Wm. Runk, 1; Miss Hall, "Link," 60c.; Mrs. J. S. Williams, 5; Miss Ida Boswell, 1; Miss Emma Boyer, 1; Thos. Robinson, 5; Church of the Covenant, Phil., 25,	74 10
Through Mrs. A. F. Lex: Miss H. S. Biddle, 10; Mrs. M'Clurg, 5,	15 00
Through Mrs. Harley: Mrs. J. B. Dales,	20 00
Through Mrs. J. F. Page: Mrs. J. F. Page,	5 00
Through Miss A. M. Kennard: Miss Carrie Loud, Georgia City,	

Mo., 5; Miss Kennard, 2;	7 00	Collected by Miss Bayard, 21;	
Through Mrs. D. E. Earley:		collected by Mrs. Hager, 15;	
Mrs. D. E. Earley, 20; Miss Lizzie		collected by Mrs. V. C. Rush,	
Earley, 1,	21 00	32; collected by Miss Rich, 22,	90 00
Through Mrs. P. G. M'Collin, Sun-		Camden Auxiliary, per Mrs. A. P.	
day School of 1st. Baptist Church,		Hurlbut, Treas.,	44 16
W. Phil.,	25 00	Mrs. C. B. Keen,	10 00
Through Mrs. S. F. Ashton, for 1879:		Interest on deposits,	82 53
Mrs. Van Dusen, 5; Miss Gil-		Collected at Annual Meeting, . .	2 50
bert, 5; Mrs. W. C. Houston,		Through Mrs. G. D. Boardman:	
5.60; Mrs. Theo. C. Hand, 5.00;		Mrs. D. S. Stone,	2 00
Mrs. Chas. Gibbons, 4; Mrs.		Through Mrs. Wm. P. Breed:	
Schulz, 2; Miss Schulz, 2; Miss		Mrs. M. M. Murrav and family,	
Bryan, 2; Mrs. Burke, 2; Mrs.		for support of Margaret Murray	
J. S. Keen, for Link, 1.50; Miss		in Miss Haswell's school,	30 00
Vallance, 1; Mrs. E. Robbins,			
1; Mrs. S. F. Ashton,	46 10		
Germantown Auxiliary, Miss S. Hol-			
loway, Treas.:			
			841 99
		Mrs. C. B. KEEN,	
		Treasurer.	

List of Subscribers for 1878, per Miss M. Messenger.

Mrs. Robeling,	\$ 10 00	Miss Cruger,	2 00
Mrs. A. A. Lowe,	5 00	Miss Ives,	2 00
Mrs. Kenny,	5 00	Miss Carruth,	2 00
Mrs. H. T. Cox,	5 00	Mrs. C. Webster,	2 00
Miss Peer,	5 00	Mrs. Wm. Wallace,	3 00
Mrs. E. W. Corlies,	5 00	Mrs. C. Morgan,	3 00
Mrs. A. A. Brown,	5 00	Mrs. W. Cornell,	2 00
Mrs. Thomas Messenger,	5 00	Mrs. E. Dodge,	2 00
Miss M. Messenger	5 00	Mrs. Tatum,	1 00
Mrs. H. Messenger,	5 00	Mr. A. D. Mathews,	2 00
Miss E. M. Messenger,	5 00		
Miss Ladd,	2 00		
Miss Richardson,	2 00		
			\$ 85 00

NEW MISSION BANDS.

- "Harriet Brittan" Band, Morristown, N. J., Mrs. E. F. Randolph, and Mrs. G. W. Colles, Collectors.
- "Memorial of Two Shining Lights," Summit, N. J., Mrs. H. L. Pierson, Jr., Pres. and Treas., Miss Gertrude M. Pott, Sec.

NEW LIFE MEMBERS.

- Mrs. John Rockwell, by Tarrytown Auxiliary, N. Y.
- Mrs. Charles Cuthbert Hall, Brooklyn, by Mrs. J. H. Patten.
- Miss Eloise Stelle Peake, by Mission Band "Rhinebeck Cleaners," Rhinebeck, N. Y.
- Miss Julia Gill, by "Sarah Weed" Band, Columbus, Ohio.
- Miss Lallie Sullivant, by "Sarah Weed" Band, Columbus, Ohio.
- Mrs. Mary Hoffman, by "Sarah Weed" Band, Columbus, Ohio.
- Miss Lizzie Tolman, by Mrs. Frank Wood, Dorchester, Mass.
- Mrs. Edward de la Rosé King, by her sister, Mary Haines Doremus, New York, in memoriam of Mrs. Thomas C. Doremus.
- Miss Fannie E. Page, by "Louise Hook" Band, Schenectady, N. Y.
- Mrs. M. B. M'Clure, by "Forest" Mission Band, Middletown, Delaware.
- Mrs. Julia Beard, by the Ladies' Missionary Society of South Norwalk, Conn.
- Miss Mary Hull, by "Anna Hull Memorial," Catskill, N. Y.
- Mrs. James A. Deane, by "Anna Hull Memorial," Catskill, N. Y.
- Mrs. Samuel L. Penfield, by "Anna Hull Memorial," Catskill, N. Y.

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